
The Uniqueness of ‘Ali Al-Shabuni’s Methodology in the Book of Shafwah Al-Tafasir: Study to the Interpretation of Surah Al-Rahman

Abdul Hafidz¹ (corresponding author), Khoiril Ulum,² M. Ridlwan Nasir,³ Idri⁴, Mohammad Arif⁵

¹Department of Science the Qur’an and Tafseer, Sekolah Tinggi Agama Islam At-Taqwa Bondowoso, Indonesia; abdulhafidz_muhammad@yahoo.com

²Department of Science the Qur’an and Tafseer, Sekolah Tinggi Agama Islam At-Taqwa Bondowoso, Indonesia; k.ulumbws@gmail.com

³Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia; m.ridlwannasir@gmail.com

⁴Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia; idri_idr@yahoo.co.id

⁵Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia; arifradhi18@gmail.com

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ABSTRACT

The Qur'an has proven to have inspired and produced many tafseer books with various approaches, methods and interpretive tendencies. The book of Shafwah Al-Tafasir is a contemporary tafseer hwo has written by Ali Al-Shabuni which has a unique and distinctive methodology. Because of this, this article aims to examine the exegetical methodology applied by Ali Al-Shabuni in interpreting surah Al-Rahman and to find out the advantages and weaknesses of its methodology. The results of this study indicate that the uniqueness of the methodology applied by Al-Shabuni in interpreting surah Al-Rahman is combine the riwayat and dirayah approaches and the tahlili and ijmal methods. In addition, it also use the tendency of al-adabi al-ijtima'i and the systematic, and contemporary interpretive techniques with additional footnotes to make it easier for readers to refer to the original source. As well as, the Ali Al-Shabuni's methodology in the Book's Shafwah Al-Tafasir has the advantages and the weaknesses.

Keywords: Surah Al-Rahman; ‘Ali Al Shabuni; Shafwah Al-Tafasir; uniqueness; methodology; interpretation

INTRODUCTION

The Qur'an is a verbum dei which was revealed to the Prophet Muhammad through the angel Gabriel for about twenty-three years.⁽¹⁾ This holy book occupies a central position in the heart of Muslim belief as a source of Islamic teachings and guidance for mankind in general and for pious people in particular. Therefore, the effort to understand the verses of the Qur'an by interpreting them has a very big role in the dynamics of the movement of Muslims.⁽²⁾ The urgency of the interpretation of the Qur'an has encouraged and inspired the spirit of Muslims to continue trying to dialogue the Qur'an as a limited text with unlimited social and human problems. This is because the Qur'an, although it came down in the past with a certain socio-cultural context and locality, it also contains universal values that will always be relevant for every era and place (salih li kulli zaman wa makan). This can be proven by the existence of many tafseer books with various approaches, methods and styles throughout its history.⁽³⁾

Of course, the diversity of interpretation methodologies is a product of the Qur'anic tafseer, inseparable from the problems of the approaches, methods, and interpretive tendencies used by each mufasser.⁽⁴⁾ In this regard, in the history of the development of the science of interpretation, there have been many variants of the methodology of interpretation. There is tafseer bi al-ma'thur and tafseer bi al-ra'y in terms of their approach.⁽⁵⁾ The Tafseer tahlil, ijmal, muqaran and maudhu'i in terms of the method,⁽⁶⁾ and there are also tendencies of fiqh, philosophy, theology, language, sufism, social culture, and scientific interpretation in terms of their tendencies.⁽⁷⁾

The book of Shafwah Al-Tafasir written by a professor at King Abdul Aziz University, has its own uniqueness among other interpretive books. Because this book is a summary of the great tafseer books written by trusted scholars, both in the classical and modern era. Therefore, reading this book implies reading the main books of interpretation. For that reason, the author wants to study the tafseer book to find out how the methodology and exegetical model used by Al-Shabuni and what are the strengths and weaknesses of this book by taking exegetical samples in surah Al-Rahman contained in that book.⁽⁸⁾

METHODS

This research was a qualitative research that is critical analytical descriptive.⁽⁹⁾ The type of research was library research.⁽¹⁰⁾ In addition, this research used an interpretive approach of Jorge J. E. Gracia.⁽¹¹⁾ The primary data source of this research was the interpretation of Al-Shabuni in Surah Al-Rahman in the book Shafwah Al-Tafasir and the secondary data sources include, yellow books, books, scientific journals, scientific articles, documents, archives and the like that are relevant to research. The data collection technique in this research was carried out by using the documentation method by examining the product of Al-Shabuni's interpretation of the 78 verses of the surah Al-Rahman. The data analysis technique⁽¹²⁾ used was the content analysis technique.⁽¹³⁾ To analyze the socio-historical background of Al-Shabuni using the historical analysis method of Louis R. Gottschal⁽¹⁴⁾ and to analyze the methodology of its interpretation using the theory of 'Abd Al-Hayy al-Farmawi.⁽¹⁵⁾

RESULTS AND DISCUSSION

Biography 'Ali Al-Shabuni

Muhammad 'Ali Al-Shabuni is one of the great contemporary scholars who was born in Halb Syu'ba Syria in 1930 AD.⁽¹⁶⁾ He was the son of Sheikh Jamil, one of the great scholars in Halb Syria at that time. From his father he learned about Arabic and basics of religious science. Since he was a child, he memorized the Qur'an and was able to finish memorizing it after studying at the junior high school level. In Syu'ba Syria, he studied in mosques and in the houses of major scholars, such as, Sheikh Ahmad al-Shima', Sheikh Muhammad Najib Siraj, Sheikh Muhammad Sa'id Al-Idhabi, Sheikh Ragib Al-Thabbakh, Sheikh Muhammad Najib Khiyathah and other scholars. Besides, In this city, he studied in elementary and junior high schools. At this junior high school level, he not only studied religious sciences, but also studied modern sciences such as chemistry, English, mathematics, algebra, and history.⁽¹⁷⁾

After graduating in 1949 AD, he studied at Al-Azhar University Cairo Egypt at the Shari'ah Law faculty. After graduating from the faculty in 1952, he studied at the same university until he graduated with a master's degree in Qadha Al-Shar'i. After that he returned to Syuria and became an educator there for eight years (1955-1962 AD). In 1381 H, he became a professor at King Abdul Aziz Makkah University at the Sharia and Dirasat al-Islamiyah faculty. It was there that he began to write the book Rawa'iul Bayan fi Tafsir Ayat Al-Ahkam and the Book of Shafwah Al-Tafasir.⁽¹⁸⁾

'Ali Al-Shabuni, is known as a Muslim scholar who was very productive in producing books, especially issues of fiqh, sciences of Qur'an, and tafseer. His books are so many that they reach about 40 book titles, including: (1) Mukhtashar Tafsir Ibn Katsir, (2) Rawai'ul Bayan Fi Tafsir Ayat Al-Ahkam, (3) Al-Tibyan Fi 'Ulum Al-Qur'an, (4) Shafwah Al-Tafasir, (5) Qabs min Al-Nur al-Qur'an Al-Karim (16 volumes), (6) Kashf Al-Iqtira'at fi Risalah Al-Tambihat Hawla Shafwah Al-Tafasir, (7) Tafsir Al-Wadhiah Al-Muyassar, (8) Tafsir bima fi Rasa'ili Bakri Abu Zayd min al-Tazwir, ect. At this time, his books are currently a student reference and are known as quality and easy to understand books. because it uses fluent, clear language and the writing method is scientific and systematic.⁽¹⁹⁾ This is not a coincidence, because according to Sheikh Abi Hasan 'Ali Al-Hasani Al-Nadwi, the leader of India's Nadwah Al-Ulama, Al-Shabuni is a contemporary scholar who has devoted himself to studying the science of exegesis for a very long time.⁽²⁰⁾

Profile and Methodology of The Book of Shafwah Al-Tafasir

According to 'Abd Halim Mahmud, Professor of Al-Azhar University Egypt, the Book of Shafwah Al-Tafasir was written by 'Ali Al-Shabuni after he had finished his books, such as Mukhtashar Tafsir Ibnu Katsir, Rawai'ul Bayan Fi Tafsir Ayat Al-Ahkam and al-Tibyan Fi 'Ulum al-Qur'an. According to him, this book is one of the newest books of Al-Shabuni which examines the discipline of tafseer by summarizing the interpretation of the great mufasssers from the classical to the modern era. He selects the results of the interpretations which are considered more valid and superior and then summarizes them in his book Shafwah Al-Tafasir by explaining them in fluent and easy to understand language.⁽²¹⁾ In addition, Sheikh Abdullah bin Hamid, chairman of the Majlis Al-Qadha al-A'la Makkah, said that this book is the result of Al-Shabuni's ijtihad in collecting and selecting the opinions of scholars of interpretation which are more valid and superior in interpreting the Qur'an. He combines the tafseer al-ma'tsur and al-ma'qul which is presented in a clear language style, uses a contemporary style writing method that is easy to understand, mentions the subject matter of the identity and content of the surah. Clarify the meanings of the sentence and the root words, mention munasabah between the

previous verse and the verse after, explain the asbab al-nuzul for the surah which contains the asbab al-nuzul, start by interpreting the verses and do not explain much in terms of their i'rab, mention the related benefits with surah and mentions his balaghah. And then, the tendency of his interpretation is the tendency of scientific interpretation, linguistic, social, and fiqh as told by Sheikh Muhammad Al-Ghazali, Dean of the faculty of Ushuluddin Mecca. ⁽²²⁾

This book consists of three volumes. The first volume starts from surah Al-Fatihah to surah Yunus totaling 608 pages, volume two starting from surah Hud to Surah Fathir totaling 591 pages and the third volume starting from Surah Yasin to surah Al-Nass totaling 638 pages. This book was successfully completed around 1396 Hijriyah / 1976 AD by looking at the year in 'Abd al-Halim Mahmud's introduction which is contained in the first sheet of this book which indeed lists the oldest year among other introductory givers. The term from Shafwah Al-Tafasir means the best interpretations chosen. According to him, this naming is because in fact this book is a tafseer book which contains the results of the interpretations contained in the tafseer books that have been written by classical to modern scholars who were selected separately and then summarized and compiled in an orderly and clear manner by only including the more valid and superior interpretations that he had selected. ⁽²³⁾

The things behind the writing of this book according to Al-Shabuni's confession in his introduction are the conditions of modern society today which are more busy with world affairs to earn a living and fulfill their daily needs so that their time is limited and does not have sufficient time to reading and studying tafseer books that have been passed down by classical scholars who are so thick and voluminous even though they actually understand that it contains important things, such as sharia, education, law, advice and other important sciences. Therefore, according to him, scholars who live in this era have the obligation to exert all their abilities by writing tafseer books that are easily understood by the general public with a clear language style, with clear explanations, not wordy, not exaggerating, not difficult to understand. understood while still not eliminating the miraculous aspects of the Qur'an and the explanations that should be presented. This is what he thinks is currently needed by young people who are thirsty for knowledge and sciences related to the Qur'an. That was his hope, at that time there were still no tafseer books as the criteria he wanted, such as a tafseer book that was concise but comprehensive. Because of that, with his various limitations, by asking for guidance, help and putting his trust in Allah, he had the courage to write a tafseer book as he dreamed of. Finally, after five years of trying to write during the day and night, one of his phenomenal books was published, namely the book Shafwah Al-Tafasir. ⁽²⁴⁾

According to the researcher's observation, the tafseer books that are referred to by Al-Shabuni in this book are tafseer Al-Thabari, Al-Kashshaf, Al-Qurthubi, Al-Alusi, Ibnu Kathir, Bahr Al-Muhith, Hasyiyah Al-Shawi 'Ala Al-Jalalain, Kashf Al-Ma'ani li Ibn Jama'ah, Anwar al-Tanzil wa Asrar al-Takwil li al-Baidhawii, Mafatih Al-Ghayb, Mukhtashar Ibn Katsir, Irsyad Al-'Aqli Al-Salim, Al-Tashil Ibn Jawzi, Mahasin Al-Ta'wil, Mujahid Ibn Jabbar, Muqatil, Al-Futuhah al-Ilahiyah, ect. In addition, according to him, before writing anything contained in this tafseer, he always reads a trusted primary tafseer first. This is a form of caution, exploration and comparison between books until he is able to choose the interpretation and interpretation that is more valid and closer to the truth. Furthermore, according to Al-Shabuni, the technical writing of this book is based on the following stages: first, explaining globally the things related to the surah and explaining the main contents of the surah. Second, explaining munasabah between the previous verse and the verse after it. Third, explain vocabulary in terms of language along with an explanation of the root words and their derivatives. Fourth, explain asbab al-nuzul, if the surah or verse has it. Fifth, the process of interpreting the verses. Sixth, explaining the balaghah aspect of the verse. And seventh, explaining the aspects of the benefits of the surah. ⁽²⁵⁾

The Stage of 'Ali Al-Shabuni's Interpretation in the Surah Al-Rahman

Furthermore, related to the stages of the interpreting Al-Shabuni on surah Al-Rahman in the book of Shafwah Al-Tafasir, it consists of seven stages. In the first stage, he began by discussing the meaning of the name of the surah and clearly explaining that surah Al-Rahman is part of the makkiyah surah which is contain the basics and principles of belief in Islam. Although according to Manna' Khalil Qaththan in Mabahits fi 'Ulum al-Qur'an, surah Al-Rahman is still disputed. over its status, including surah makkiyah or madaniyah. ⁽²⁶⁾ After that, he explained the position of surah Al-Rahman among the other chapters, that this surah was the bride of the Qur'an as explained in the hadith,

لِكُلِّ شَيْءٍ عَرُوسٌ وَعَرُوسُ الْقُرْآنِ سُورَةُ الرَّحْمَنِ

"Every thing has a bride. The bride of al-Qur'an is surah Al-Rahman."

Then, he went on to explain that the main content of surah Al-Rahman. that is, it begins with an explanation of the many blessings of Allah that have been given to his servants, especially jinn and humans. then, an

explanation of their disobedient condition in the future on the Day After and a reward in the form of favors for those who obey in heaven. Finally, the explanation that this surah closes by praising Allah who has given His servants many favors.⁽²⁷⁾

The second stage, Al-Shabuni explained the meaning of 18 words specifically contained in surah Al-Rahman in terms of language, such as the words, *الذَّهَانُ*, *شَوَاطِئُ*, *تَنْقِذُوا*, *الْغَلَامُ*, *لِللَّوِي*, *مَارِجٍ*, *الرَّيْحَانُ*, *العَصْفُ*, *الْأَتَامُ*, *يُخْسِبَانِ*, *الْأَتَامُ*, *العَصْفُ*, *الرَّيْحَانُ*, *مَارِجٍ*, *لِللَّوِي*, *الْغَلَامُ*, *تَنْقِذُوا*, *شَوَاطِئُ*, *الذَّهَانُ* and other words. In the third stage, he explained about asbab al-nuzul of surah Al-Rahman by referring to Muqatil's opinion, this verse was descended to answer the question of the Mecca infidel when surah Al-Furqan verse 60 (*أَسْجُدُوا لِلرَّحْمَنِ*) came down, they asked to the Prophet Muhammad. "Who is Al-Rahman? So they deny it and said we did not know Al-Rahman whom I had to bow down to him. With an answer like that, surah Al-Rahman came down to the Prophet Muhammad peace be upon him. Therefore, surah Al-Rahman came down to Prophet Muhammad to answer their questions.⁽²⁸⁾

The fourth stage, he began to interpret surah Al-Rahman with a variety of interpretive approaches, methods and tendencies. The fifth stage, he explained about munasabah between verses 31 till verse 45, which according to the meaning of it describes the condition of those who disobey Allah on the Day of After. It has a connection with verse 46 till verse 78 of surah Al-Rahman which contains a description of their future obedient position in heaven with its various benefits. The sixth stage, explains the aspects of balaghah. he explains 9 kinds of balaghah aspects contained in surah Al-Rahman, such as badi' thibaq muqabalah (the gathering of two or more words that are opposite in meaning). For example the phrases *وَالْأَرْضَ وَضَعَهَا* and *وَالسَّمَاءَ رَفَعَهَا* between the sentences, *وَالْأَرْضَ وَضَعَهَا* and *وَالسَّمَاءَ رَفَعَهَا* and the sentences *وَوَخَّلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ*. And the seventh stage, he explained the avail of surah Al-Rahman that this surah is the bride of the Qur'an.⁽²⁹⁾

The Methodology of 'Ali Al-Shabuni's Interpretation in the Surah Al-Rahman

'Ali Al-Shabuni interpreted the Qur'an from surah al-fatihah to surah an-nass as ordered in the Mushaf. He interprets verses globally and even the interpreted text is almost similar to the Qur'anic text and the interpretation is in between a series of verses. however, in certain verses, he also describes asbab al-nuzul and munasabah. For example the interpreting surah Al-Rahman verses 5-6.⁽³⁰⁾

(الشمس والقمر بحسبان) أي الشمس والقمر يجريان بحسبان معلوم في بروجها (والنجم والشجر يسجدان) أي والنجم والشجر يتقيدان للرحمن فيما يريد منها

"(The sun and moon are circulating according to their calculations) the explanation of this text is that the sun and moon are circulating in their orbits according to their own calculations. (and plants and trees are both subject to submission), the meaning is that both plants and trees obey Allah according to His will."⁽³¹⁾

In addition, Al-Shabuni interpreted verses based on the Qur'an, Hadith, shahabah of the prophet Muhammed, and tabi'in. For example, the product of his interpretation based on the hadith,

(فبأي آلاء ربكما تكذبان) أي فبأي نعم الله يا معشر الإنس والجن تكذبان؟ أليست نعم الله عليكم كثيرة لا تحصى؟ عن ابن عمر أن رسول الله ص. م. قرأ على أصحابه فسكتوا، فقال: مالي اسمع الجن احسن جوابا لربها منكم ما أتيت على قول الله تعالى (فبأي آلاء ربكما تكذبان) إلا قالوا: لا بشيء من نعمك ربنا نكذب فلك الحمد، أخرجه الترمذي

"(Then which blessings of Your Lord do you deny), the interpretation is then which of Allah's favors do you deny humans and jinn? Aren't the blessings Allah has given you so many and countless? Narrated from Ibn Umar, that Rasulullah Read this verse to his friends, but they just kept quiet. Then he said; it turns out that I heard that the genie has a better answer to God than you. Every time I read the word of Allah (فبأي آلاء ربكما) they answer with the answer, (Al-Tirmidzi)⁽³²⁾

Thus, based on the descriptions above, it can be concluded that the method of interpretation used by Al-Shabuni is the tahlili method as well as the ijmal method, although the ijmal method is more visible in interpreting each verse. However, when viewed from of the book as a whole, the tahlili method is more visible in its interpretation. This conclusion departs from the results of the analysis of the exegetical texts of surah Al-Rahman in particular and other surahs in general using the theoretical basis of the interpretation method proposed by 'Abd Hayy Al-Farmawi in his book, Al-Bidayah fi Al-Tafsir Al-Mawdu'i which classifies the various methods of interpretation into four types, namely the methods of tahlili, ijmal, muqaran and mawdu'i along with their respective explanations.⁽³³⁾

In addition, it can also be concluded that Al-Shabuni's approach to interpretation is a combination of tafseer bi al-ma'tsur and tafseer bil al-ma'qul. This can be observed from several foot notes found in surah Al-Rahman in particular and other surahs in general. In interpreting surah Al-Rahman, he refers to many interpretations, such as tafseer Al-Jami' li Ahkam Al-Qur'an Al-Qurtubi by Abu 'Abdillah Muhammad bin Abi Bakar al-Andalusi, Tafseer Zad Al-Masir by Ibn al-Jawzi, Tafseer Al-Lubab Al-Takwil fi Ma'ani Al-Tanzil by 'Ala Al-Din Abu Hasan 'Ali Abu Muhammad ibn Ibrahim ibn Umar Al-Baghdadi, Tafseer Anwar Al-Tanzil wa Asrar

Al-Ta'wil by Nashiruddin Abdullah ibn Umar bin Muhammad Al-Baidhawi, Mukhtashar Ibn Katsir by 'Ali Al-Shabuni, Tafseer Bahr al-Mukhith by Abu Hayyan Muhammad Ibn Yusuf Ibn Hayyan Al-Andalusi, Tafseer li Al-'Ulum Al-Tanzil by Abi al-Qasimi Muhammad bin Ahmad bin Juzyi al-Kalbi, Tafseer Hasyiyah Al-Shawi 'Ala Al-Jalalain by Ahmad bin Muhammad Al-Shawi Al-Maliki, Tafseer Ruh Al-Ma'ani by Shihabuddin Al-Sayyid Mahmud Afandi Al-Alusi Al-Baghdadi, Tafseer Mafatih Al-Ghayb by Fakhruddin Al-Razi, and Tafseer Abi al-Su'ud by Abu Su'ud Muhammad bin Muhammad al-Imadi.⁽³⁴⁾

And then, from some of the tafseer's books referred to and summarized by Al-Shabuni above, it can be concluded that his interpretive approach in interpreting the surah Al-Rahman does combine two approaches, namely the bi al-ma'tsur and bi al-ra'y al-mahmudi approach. This is also analyzed using the opinion of Husein al-Dhahabi in his book, Al-Tafsir Wa al-Mufasssirun, which categorizes tafseer Mafatih al-Ghayb, tafseer Ruh Al-Ma'ani, tafseer Bahr al-Mukhith, tafseer Al-Lubab Al-Takwil fi Ma'ani Al-Tanzil, tafseer Hasyiyah Al-Shawi 'Ala Al-Jalalayn, tafseer Anwar Al-Tanzil wa Asrar Al-Ta'wil, and tafseer Abi Al-Su'ud as the book of tafseer bi al-ra'yi al-mahmud.⁽³⁵⁾ Even so, Al-Shabuni in other surahs also refers to many of the bil ma'tsur books, such as the tafseer Al-Thabari and Ibn Katsir. Thus, it becomes clear that the approach to interpreting Al-Shabuni in the Shafwah Al-Tafasir book is to combine the bi al-ra'yi and bi al-ma'qul al-mahmudi interpretations. Furthermore, after a closer examination, it can be seen that although Al-Shabuni refers to the bi al-ra'yi books of tafseer, but he is quite careful in selecting the opinions contained in the bi al-ra'yi tafseer books. This can be seen from his disagreement with the interpretation of contemporary Muslim scholars who interpret surah Al-Rahman verse 33, "that according to them the verse explains that man will be able to ascend to the sky, to the stars, to the planet if he has knowledge with interpret the word, بسلطان with the meaning of knowledge. This kind of interpretation, according to Al-Shabuni is wrong. Because that interpretation contradicts munasabah and the context of the verse after it, namely the verse 35 of surah Al-Rahman. According to Al-Shabuni, even though today humans really can get to the moon or other planets with their sophisticated science and technology, they do not need to make this verse as an excuse for justification. Because that verse actually describes the condition of people who are disobedient on the Day of After. Furthermore, related to the interpretation style in Shafwah Al-Tafasir based on the results of the analysis of surah Al-Rahman by using al-Farmawi theory in particular and other surahs in general, it can be concluded that the tendency of the interpretation is dominated by the tendency of al-adabi al-ijtima'i. As a result, from all the explanation above, it can be concluded that the method of the Shafwah Al-Tafasir is a combination of the tahlili and ijmal methods, the combination of the tafseer bi al-ma'tsur and the tafseer bi al-ra'yi al-mahmudi and dominated by the al-adabi al-ijtima'i tendency.⁽³⁶⁾

The Advantages and Weaknesses of the Book's Shafwah Al-Tafasir

Each book has its own strengths and weaknesses, including the commentaries that have been written by scholars, such as the book of Shafwah Al-Tafasir. Based on observations and research on this book, researchers judge this book to have both strengths and weaknesses. The advantages of this book include, firstly, in terms of the form of the book it is very concise and includes reliable tafseer books so that it makes it easier for readers to understand the Qur'an in a relatively short and simple manner but sufficient to cover and represent. Moreover, for those who do not have enough time to study all the thick tafseer books. Second, in terms of language style, this book is quite clear and uses language that is easy to understand for all people. Third, in terms of writing, this book uses a scientific writing style with many footnotes making it easier for readers to refer to the original book. Fourth, in terms of its model of interpretation, this book is quite inspirational and worthy of being imitated by its model and interpretation rate for those who wish to learn to interpret the Qur'an. Fifth, in terms of methodology, this book is classified as a book with a new paradigm that combines tafseer bi al-ma'qul and bi al-ma'tsur, combining the methods of tahlili and ijmal so as to add to the richness of the methodology of Qur'an interpretation. Furthermore, the weaknesses of this book, among others, are first, this book is too short a discussion related to aspects of language, balaghah and the benefits of the surah. The second, the some hadith contained in this book still have dha'if hadith.⁽³⁷⁾

CONCLUSION

The uniqueness of 'Ali Al-Shabuni's methodology in interpreting surah Al-Rahman in the book Shafwah Al-Tafasir in terms of its approach is to combine riwayat and dirayah, combining the tahlili methods and ijmal, the tendency of his interpretation is adabi al-ijtima'i, and the technical of the interpretation is systematic with a contemporary writing style. The advantages of this book, in terms of the form of the book, which is very concise, the contents of which are summarized and selected from the strongest interpretations of scholars from

the classical to the modern era. In terms of language style, it is quite clear, straightforward and uses language that is easy to understand for students. In terms of writing, it uses a scientific writing style with lots of footnotes. In terms of the interpretation technique, it is quite inspirational and worthy of being used as a reference for the interpretation rate. Then, in terms of methodology, it is classified as a new book that is able to combine the interpretation of bil ma'qul and bi al-ma'tsur. The weaknesses of this book is too short a discussion related to aspects of language, balaghah and its avail. And then, the hadith referenced in this book, there are still those of dhoif quality.

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